

tion, and ascend bearing fruit, having in the heart the fear [towards God,] and in the Spirit the hope towards Jesus;" or, as Archbishop Wake translates, "having in our hearts the fear and hope which is in Jesus by the Spirit."

This epistle contains no other notices of baptism; and these evidently relate to instances of professed believers being baptized on their personal reception of the gospel. No allusion to infant baptism can be found in this epistle.

II. The next in order are the two epistles of Clement. The first of these, to the Corinthians, contains no allusion to baptism, unless a conjectural reading, suggested by Dr. Mill, in the seventh section, be correct, and be rightly interpreted by him. If, however, his conjecture and explanation be correct, it was evidently, from the connection, the baptism of professed believers that was present to the author's mind. The editor, whom I am now following, gives a different reading, and, in all probability, the true one; in which no allusion to baptism need be recognised.

While this epistle contains no recognition of baptism, it is interesting to notice a remarkable passage in the twenty-first section, which gives instruction to the Corinthians respecting their children: "Let your children receive Christian instruction, let them learn of what avail, with God is humility, what pure love can effect with God, how the fear of him is good and great, and saves all those who lead a holy life with a pure mind." In this connection, which would so naturally suggest the thought of infant baptism, if such were "the uniform practice," not the slightest allusion to it occurs. No one, in reading this section, would once think of the children as having been baptized, or as at all externally related to the church, otherwise than is the case in any well ordered Christian family, the children of which are, of course, trained according to the Christian religion. The passage is remarkably similar to that in Eph. vi. 4.—"Train up your children in the nurture and admonition of the Lord."

The second epistle of Clement, so called, is regarded, by competent judges, as more properly a fragment of a homily of a considerably later date. At whatever time it originated, and whoever was its author, it comes into notice here because it has held a place among the writings ascribed to the apostolic fathers. It contains allusions to baptism, all which relate to one point, namely, the unpardonable nature of sins committed after baptism. They are the following. In the sixth section—"How shall we, if we do not preserve our baptism pure and undefiled, enter into the palace of God?" In the seventh section—"What think ye? What shall he suffer who corrupts the contest of incorruption? (i. e., who violates his Christian engagements, the

image of a contest for a crown being employed.) For, not having kept their seal (i. e. baptism,) he (God) says, Their worm shall not die, and their fire shall not be quenched." In the eighth section—"Wherefore, he saith, Keep the flesh pure and the seal (baptism) undefiled, that ye may receive eternal life." The connection throughout, in which these references to baptism occur, indicates a personal recognition, in baptism, of the duty and purpose to lead a righteous life, and by no means the baptism of infants.

III. The Epistles of Ignatius. These are seven: namely, to the churches in Ephesus, Magnesia, Tralee, Rome, Philadelphia, Smyrna, and to Polycarp. In these epistles we find the following references to baptism. To the Ephesians, section eighteenth, the writer says, respecting Jesus, "who was born and was baptized that by his suffering he might purify the water." In the epistle to the church in Smyrna, section first, he speaks of Jesus as having been baptized that he might fulfil all righteousness; and in section eighth, he says, "it is not lawful to baptize in the absence of the bishop." In the epistle to Polycarp, section sixth, addressing Polycarp's church, he says, "Please him for whom you are soldiers, from whom also ye receive your wages. Let no one of you be a deserter. Let your baptism remain as weapons, faith as a helmet, love as a spear, patience as your panoply." In these, which are all the instances furnished by these letters of reference to baptism, no allusion obviously is made to infant baptism.

It is worth while to notice, that in the epistles to the church in Magnesia, sections eighth and tenth, and in that to the church in Philadelphia, section sixth, the writer introduces earnest warnings against the efforts with which some Judaizing teachers sought to corrupt the Christian faith. In such connections, as also in similar ones of the New Testament, had infant baptism been a current Christian practice, the mention of it, as holding a place similar to that of the Jewish circumcision, would have been so natural, that the entire absence of the most remote allusion to it, casts deep suspicion on the historical existence of the practice at that early date.

To the epistles of Ignatius is appended an account of his martyrdom. This contains no allusion to infant baptism.

IV. The epistle of Polycarp to the Philippians. This contains no allusion to baptism at all. Nor does any occur in the epistle appended to this, giving an account of Polycarp's martyrdom.

V. The Shepherd of Hermas, a work divided into three books: the first consisting of four Visions; the second, of twelve Commandments; the third, of ten Similitudes.

Several references to baptism occur in this work, without a solitary allusion to infant baptism. In Book I., Vision III., sec-

tion III., as the church is likened to a tower, the question is proposed, "Wherefore was the tower built on the waters?" In reply it is said, "Hear for what reason the tower was built on the waters. Because your life has been made safe, and will be made so by means of water;" a recognition, no doubt, of the commonly believed necessity of baptism to salvation and to union with the church. In accordance with this belief of the necessity of baptism to entrance into the kingdom of God, is the fignent (minutely expanded in Book III., Similitude IX., section XVI.) that even the righteous men who had died during the Old Testament dispensation could not be admitted into the kingdom of God, unless the apostles and teachers who made known the Son of God had, after their decease, preached to them the gospel and baptized them in Hades. "For," says this sapient writer, "before a man receives the name of the Son of God, he is appointed to death; but when he receives that seal, he is liberated from death and assigned to life. That seal is the water, into which men descend doomed (bound *obligati*) to death; but they ascend assigned to life."

Baptism is also in this work spoken of as the commencement of a holy life. In Book I., Vision III., section VII., as explanatory of an allegorical representation, the question is proposed and answered,—"But the rest, that fell near the waters, and could not be rolled into the waters, who are they? They are those who have heard the word, desiring to be baptized in the name of the Lord; but when the sacredness of the truth comes up to their memory, they draw back and walk again according to their wicked desires."

Baptism is mentioned, also, in Book II., Commandment IV., section III., as procuring remission of sins.

I have now completed the examination of the writings which have been ascribed to the Apostolical Fathers. The result is, that they contain absolutely no recognitions of, or allusions to, infant baptism; but invariably in instances which are at all indicative of the recipients of baptism, such language is employed as excludes the idea of its having been administered to infants. What the great Schleiermacher, that learned and profound theological investigator, said of the New Testament in reference to infant baptism, namely, that those who wish to find infant baptism in it *must first put it into* that book, is also true of the Apostolical Fathers; it must first be put into their writings before it can be found there. The darkness of Egypt was not more destitute of a cheering beam of light than is the historical period embraced by the Apostolical Fathers destitute of evidence that infant baptism then existed.

SUCCEEDING CHRISTIAN FATHERS.

I.—JUSTIN MARTYR.

Dr. Woods proceeds: "But the fathers, who wrote in the following ages, were more